

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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Christian Secretary.

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Terms.

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Ministers of the Gospel at the Last Day.

Dear brethren, our office is no ordinary one. We are ambassadors from the King of Kings and Lord of Lords to a revolted world. Never had men committed to them an embassy of such deep and everlasting moment. No work ever undertaken by mortals was so important, so solemn, or connected with such amazing consequences. Among all the thousands to whom we preach, not one but will take an impression from us that will never wear out. The fate of millions through succeeding generations depends on our faithfulness. Heaven and hell will forever ring with recited memorials of our ministry. And oh, our own responsibility. There is for us no middle destiny. Our stake is for a higher throne of glory, or for a deeper hell. For, to say nothing of the souls committed to his care, our work leads to the altar. Our home is by the side of the Shekinah. We have daily to go where Nadab and Abihu went, and to transact with him who darted his lightning upon them. It is a solemn thing to stand near the holy Lord God. Let us beware how, by unhalloved fervor, we bring false fire before the Lord. Let us not fail to devote to our work our best powers, our unceasing application, consecrated by unremitting prayer. Anything rather than careless preparations for the pulpit; and a sleeping performance of it. Forget your father, forget your mother, but forget not this infinite work of God. Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open, when it shall appear that an Omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line upon his paper, and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand behold a company of wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is that I see? A horrid shape more deeply seared with thunder than the rest, around which a thousand dreadful beings, with furious and threatening gestures, and venting their raging curses? It is an unfaithful pastor, who went down to hell with most of his congregation; and those around him are the wretched beings whom he has decoyed to death. My soul turns away and cries, give me poverty, give me the curses of a wicked world, give me the martyr's stake, but, O my God, save me from unfaithfulness to thee and to the souls of men.—Dr. Griffin.

Insurance Company—Fire and Marine.

Office No. 2 Exchange Building. The State House Square, between U S Hotel and Eagle Tavern. This is the oldest of the kind in the State, established more than 30 years. Its capital is \$100,000, which is invested in the best possible manner. It insures, Churches, Dwellings, Stores, Mercantile, and personal property against fire, on the most favorable terms. It will adjust and pay all its losses with promptitude, and thus endeavor to retain and patronize the public. It is insured to insure their property, who reside in the United States, where this company is applied directly to the Secretary, and shall receive immediate attention. The gentlemen are Directors of the Company.

James Goodwin, Secretary.
Channing, Treasurer.
Henry K. Lee, President.
Wm. T. Luce, Secretary.

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ESTD 1819, for the purpose of insuring and damage by Fire only; Capital \$100,000, and vested in the most secure manner on terms as favorable as other companies. The Company is principally engaged in insuring property, and therefore no capital is exposed to great losses by the Office of the Company is kept in the State House Square, between U S Hotel and Eagle Tavern. The Company has Agents in most of the States, with whom insurance can be effected.

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action inculcated by it, which does not, in proportion as it is followed, receive the sanction of natural religion as declared by beneficial consequences. In fact, moral philosophy, and political economy and the science of politics, the sciences which teach men the rules of well-being, whether as individuals, or as communities, are, as far as they are sound, but experience and the structure of organized nature echoing back the teachings of Christianity.—What principle of Christian ethics does moral philosophy now presume to call in question?—What are the general principles of political economy, but an imperfect application of those rules of good neighborhood, and of that spirit of kindness which Christianity inculcates?—What is the larger part of political science but a laborious and imperfect mode of realizing those results in society which would flow from the prevalence of Christian morals and of a Christian spirit? Does Christianity command us to be temperate? Science some eighteen hundred years afterward, discovers that temperance is in accordance with what it calls the natural laws; and political economy reckons up the loss of labor and of wealth resulting from intemperance; and then, after an untold amount of suffering, what do they but echo back the injunction,—"Add to knowledge temperance." Does the Bible command men to do no work on the seventh day, and thus let their cattle rest? It is now beginning to be discovered that this is in accordance with an organic law; and that, thus doing, both men and animals will be more healthy, and will do more work; and so, in regard to every course that would lead to happiness, Christianity has stood from the first at the entrance of the paths, and uttered its warning cry.

The nations have not heard it, but have rushed by, and rushed on, till they have reaped the fruit of their own devices in the corruption of morals, in the confusion of society through oppression and misrule; and then philosophy has condescended to discover these evils, and, if it has done anything for the permanent relief of society, it has brought it back to the letter or spirit of the gospel. The stern teachings of experience are making it manifest, and they will continue to do it more and more, that the Bible is God's statute-book for the regulation of his moral creatures, and that the laws of the Bible can no more be violated with impunity than the natural laws of God.—Pres. Hopkins.

Can the Dying Declarations of an Infidel be Received in Evidence?

The Philadelphia North American furnishes the following sketch of the argument of David Paul Brown upon this question, in a recent capital trial in that city:—

This is a great question for this world and the next. Since the time of Pontius Pilate, few questions of greater importance have presented themselves to a judicial tribunal. Its consequences should be well considered in its decision.

An infidel—one who denies the existence of a God, and a future state of rewards and punishments—cannot be sworn. That is established doctrine. An oath in such circumstances would be a solemn mockery! An oath, or appeal to God, is the only tie that a human tribunal can have upon the truth of a witness. "Truth, the whole truth, and nothing but the truth—so help me God," is the obligation assumed by the witness. But it has no power—no binding influence, where the existence of a God and future rewards and punishments are denied.

If then, this man, if living, could not be sworn, can his dying declarations be evidence? They are even more objectionable and more dangerous than his testimony. They are ex-parte, they are surrounded by none of the safeguards of cross-examination—they are to be received by us by transmission through others—and super-added to all these objections, the deceased was an avowed and unqualified infidel.—Why is an oath binding? From its appeal to God! Why are dying declarations admissible? From an approach to God and his judgment—from the almost immediate approach to that high and mighty One, that inhabits eternity, and of whom the sacred Bible is the earthly emblem. It is therefore obviously necessary to competency, that God and judgment should be present in the mind of the dying man.

Suppose the dying declaration of a defendant, would it be received to affect the reversal of an attainder? No. Why not? Because not competent to be sworn. Suppose the deceased were infamous from crime, or pecuniarily interested. His declarations could not be heard. For legal purposes, infidelity is the same. An infidel is not competent as President of the United States—as a judge, as counsel, as a jurymen, as a stipst, as any officer of the General or State Government that requires an oath—for the life of an oath is fear of hell and reverence for heaven.

This doctrine, it is said by the opposite counsel, to be a novelty—and it is further said that its novelty is an argument against it. The novelty of the doctrine consists

in the anomalous character of the crime to which it relates, and which seems to flourish most in the present century. But we are told that the effect of the doctrine will be bigotry and delusion. What bigotry is that, which stands by the Holy Bible?—Who is deluded that relies upon the justice of the Omnipotent? Let me tell you, that the effect of the opposite doctrine will be impiety—corruption—and perdition.

A man who lives as a beast, and dies as a beast, must according to his own standard, be considered a beast, and for judicial purposes, he should enjoy no greater privileges. The rights of the defendant and the sacred character of justice demand it—the lofty and immutable principles of our Religion forbid that it should be otherwise.

The decision of this day will startle thousands from their impious and perilous slumbers. Do I ask you to work iniquity to any man? I ask you only to do justice to the Great Source of all justice. I beg you not to permit an opportunity for so much good, to pass unimproved. The fate of the defendant would be nothing—but these principles are vital to us all.

Remember, I allow for all differences in creeds or modes of worship, but I make no allowance for that man who bodily confronts his God and plants his cloven foot upon the Book of Eternal Life.

Re-Baptizing.

The Classis of Bergen, N. J., belonging to the Reformed Protestant Dutch Church, has recently taken a position which is worthy of note. A German Evangelical church was recently organized at Newark, N. J. The church called as its pastor a man who had formerly been a Roman Catholic priest. He presented his testimonials to the Classis. After a full discussion, it was resolved, that they must begin de novo.—They could not recognize him as a minister, nor even as a baptized person. He was accordingly baptized (?) by the President of the Classis and licensed, and was in due season to be ordained.

This is a thing worthy of note. The Classis alluded to, require re-baptism, because of the character of the administrator, if we rightly understand it. Yet they would probably find fault with Baptists because they demand baptism when a person has never been baptized before. We are by no means surprised at this movement. In fact, it must be a singular phenomenon, indeed, to awaken surprise in this day of progress and change. Some of the pedobaptist press do not look with much favor on this act of the Classis. We are not alarmed by it. It will perhaps be followed by other changes, until Christians come back to the true scriptural doctrine and practice of baptism. As true conservatives, we stand by the old landmarks, and shall be happy to see others coming to join us there.—Chr. Chronicle.

France.

The following interesting letter was addressed to Rev. T. S. Malcom. It gives an encouraging account of the Baptist cause in France. Our prayers for the French brethren should ascend with increased earnestness.—Chr. Chronicle.

Douai, May 29, 1848.

Dear Brother,—Your very kind note of March 9, 1848, reached me the 29th of the same month, with the draft for one hundred francs in aid of our condemned brethren. I cannot express to you my feelings on perusing your note, and learning with what promptitude you and others hastened to the relief of these men. You had not then heard of the wrathful visitation of the Almighty upon the sordid, time-serving king of the French, and his corrupt and corrupting ministers. The Provisional Government had already decreed, before the arrival of yours, that all persons condemned to pay fines for holding religious meetings, but who had not yet paid them, were acquitted. This was precisely the case of our brethren. But lately, Mr. Lepoix has been requested to pay 123 francs and costs, which, it is pretended, were not remitted by the decree. Whether he will finally have to pay it is uncertain. But if not, the money forwarded will not come amiss, since Mr. Delaborde, the Christian advocate who defended the brethren at the Court of Cassation, had to pay 240 francs, which, in this case, it would be to refund, as it was money out of pocket. His defence is spoken of as noble; but a heartless tyrant was then on the throne, and the highest court of the realm, whose judges were his pliant tools, did not hesitate to confirm the unjust sentence of the correctional court of Laon, and the royal court of Amiens. It condemned the brethren, deciding that the Baptists had no legal existence in the kingdom. In this case, brethren, there are several coincidences worthy of consideration. Mr. Martin du Nord was the minister of worship, when these difficulties began, and himself gave special orders for the prosecution of the brethren; which prosecution was set on foot in January of 1847. A short time after, this Mr. Martin du Nord was found in

a house of ill-fame in Paris, whither the police were attracted by the nocturnal disturbance, was made a prisoner, and conducted to the corps-de-garde, where it was insisted that he should give his name.—There being no way of escape, he did so, to the utter astonishment of all concerned. Something different was probably expected from the guardian of public morals.—He survived this disgrace but a short time, dying of mortification and chagrin.

Our brethren, condemned 22d of January, 1847, by the cour correctionnelle de Laon, appealed to the cour royale d'Amiens, where they were also condemned, 25th March, and took thence a final appeal to the cour de Cassation. Much surprise was felt by the interested party at the fact that the case did not come on before this court—it lingered weeks and even months. Finally, Mr. Delaborde wrote to Lepoix that the magistrate who was to judge the case, in this court, *etait en congé*, but that he himself was at his post, and would not fail to defend the brethren when the trial came on. We learned afterwards that this magistrate, president of the Cour de Cassation, was no other than the ex-minister Teste—and that his *congé* consisted in his condemnation to three years imprisonment, and to receive degradation for divers misdemeanors, especially for peculation, to the amount of 100,000 francs. What an idea! The chief judge of the Supreme Court of the realm, found guilty of such crimes, and thus condemned—the very man who was to make a final decision in the case of the brethren! Who can doubt what that decision would have been?

The decision was delayed—all the purposes connected with the case were not yet ripe. The 7th of January, 1848, the sentence of the courts of Laon and Amiens was confirmed by the court of Cassation. The drama was now drawing to a close.—On the 22d of February, some of the most respectable members of the *Chambre des Deputes* in their interpellation of the ministry respecting its arbitrary and unlawful conduct in forbidding a political meeting to be held in Paris, as the bitterest reproach they could cast in its teeth, brought forward the unjust condemnation of the inoffensive Baptists of the *Departement de l'Aisne*. The case of the brethren was, then, the subject of contention between these members of the Chamber of Deputies and the ministry at the moment when the revolution commenced, which drove the de-throned king and his disgraceful ministry from the country. To say the least, these coincidences are remarkably striking—so much so, that a salaried Protestant minister being at my house a few days after these exciting events, told me that the people of his place said that the revolution was a consequence of the prayers of the Baptists. We are compelled to recognize in these astonishing dispensations, the hand of our Heavenly Father. "If any man serve me, him will my Father honor," said Jesus—and how remarkably are the words verified in this instance.

Our brethren have not failed to profit by the present liberty. On March 26, the chapel of Mr. Hersigny, at Genlis, one league from Chauny, which had never been occupied for religious purposes, through the odious intolerance of the fallen dynasty, was publicly opened. A new place of worship was also opened at Verberie, *Departement de l'Oise*, April 30. There had been a meeting there for several years, but in an unsuitable *locale*—they now have a convenient hall and cheering prospects.

The annual meeting of all the agents of the "American Baptists Missionary Union," in France, took place at Berry, (Nord) May 16 and 17. It was an interesting time, and at the close of the meeting the little company separated, to pursue each his solitary way with renewed courage and hope. The day following, there were baptized, at the village of Viesly, the brother of Mr. Foulon, and a person from another place. Mr. Lepoix expects to baptize at pentecost (11th and 12th June) several persons. He represents the state of things as encouraging, and the work of God as progressing. The brethren are worthy of the sympathy and prayers of the American Baptists. I must not, in my haste, omit the thanking of yourself and the other brethren in your city, and section of the country, who have now twice so promptly and efficiently came to the aid of the French Baptists. None have exceeded you, brethren, in this respect. May your labors of love, and your Christian sympathy, continue and abound more and more, and may the recompense of the righteous be yours.

Sincerely and faithfully yours,

E. WILLARD.

Intelligence from Maulmain.

By a letter, under date of the 21st of March, 1848, from Mr. B. D. Tisbury, deacon of the English Baptist church at Maulmain, to Dr. Dawson, we have been furnished with the following items of interesting news:

Mr. and Mrs. Wade sailed from that port on the 21st of Dec. last, in the ship *Amadora*, for England, on their way to America, in company with Mr. Wade is Joseph Tisbury, the eldest son of the deacon,

who is coming to this country to be educated at Hamilton.

Mr. Mason and Mrs. Bullard had been united in marriage.

Mr. and Mrs. Howard were preparing to leave Burmah, to return to their native land, about the end of the year. Both had been in feeble health for some time past.

Mr. Simons had not yet arrived, but was looked for daily, from Bengal.

Mr. Hamilton, the Government Chaplain of the station, had been removed to the Cathedral, at Calcutta, and Mr. Humphreys had been appointed to his place.

The Karen churches in Arracan continued to flourish with much spiritual prosperity.

A Baptist church had been organized at Madras, by Mr. Page of Stepney, England. Two individuals were baptized on the 16th of January. Mr. P. is said to be an eloquent preacher and excellent pastor, and occupies one of the most prominent posts for a Baptist missionary that is to be found within the limits of British India.

The local police, or *Taline Corps*, of Maulmain, had been disbanded, and replaced by a native infantry regiment, from Madras. It will be remembered that the attack made some months ago on Mr. Stilson, when he was severely wounded, was perpetrated by members of this disreputable body; and the burning of Mr. Stevens' house, which occurred in the early part of last year, was doubtless the work of some of this same band of miscreants. They were worse than useless for the purposes for which they were originally organized. In breaking them up, the government has acted wisely.

God's Book of Remembrance.

Among the books that will be opened when God will reckon with the universe, one will be produced, filled with costlier records than the common transactions of time. In that precious volume—that "book of remembrance" written before him for those that feared the Lord and thought upon his name—how many little acts of the humblest saint, which the world never knew or noticed, will appear in golden capitals!—How many forgotten words and looks of kindness, which dropped a healing anodyne into some broken heart, will there be shown the child of God, who faint will ask, "When did I thus?" How brightly in those leaves of pearl will glow the pellucid jewel, which fell from the eye of him who gave all he had to give—a tear for another's woe! And the poor widow's mite—what a bright record shall be made of that, and of the midnight prayers she made for those pierced with sterner wants than her's! What a page in that heavenly album will be given to him who gave a cup of cold water to the disciple of the Lamb, with a heart big enough to have given the world! There will be shown the *tableaux vivants* of prison scenes, and sick and dying-bed scenes, whose eyes, with a heaven full of love in them, and hearts big with the immortal sympathy of God, ministered to the sick stranger, and him that was ready to perish. In that souvenir of eternity, will be preserved charities of celestial water that never found a record or remembrance on earth.—Burritt.

The Light of Nature.

There lived many years ago, in Philadelphia, a celebrated Indian chief by the name of Tedyusching. He was sitting one evening by the fireside of a friend, both of them looking silently at the fire indulging their own reflections.

At length the silence was interrupted by the friend, who said, "I will tell you what I have been thinking of. I was thinking of a rule delivered by the Author of the Christian religion, which, from its excellence, we call the Golden Rule."

"Stop," said Tedyusching, "don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence—tell me what it is."

"It is, for one man to do to another, as he would wish the other should do to him."

"That's impossible! it cannot be done," Tedyusching immediately replied; and taking his pipe, lighted it, and commenced walking about the room. In about a quarter of an hour he came up to his friend with a smiling countenance, and (taking his pipe from his mouth) said, "Brother I have been thoughtful on what you told me. If the Great Spirit that made man would give him a new heart, he could do as you say, but not else."

Ezek. xxxvi. 26.—A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart of your flesh, and I will give you a heart of flesh.

Howard's Opinion of Swearers.—As he was standing near the door of a printing office, he heard some dreadful volleys of oaths and curses from a public house opposite, and buttoning his pocket up before he went into the street, he said to the workmen near him, "I always do this whenever I hear men swear, as I think that any one who can take God's name in vain, can also steal, or do anything else that is bad."

Saurin's Manner of Preaching.

Saurin is described as having a strong, clear, harmonious voice. He practised two oratorical artifices, using the term in the best sense—namely, that of beginning his discourses in a low and subdued tone, and that of pausing at the end of the sentence to observe the effect upon his hearers. He wept from pure feeling, in addressing the wicked. This we could easily imagine from examining the appeals in his published discourses; but they would not at all suggest the description given by one who heard him. "His preaching resembled a plentiful shower of dew, softly and imperceptibly insinuating itself into the minds of his numerous hearers, as dew into the pores of plants till the whole church was dissolved, and all in tears under his sermons." In almost all his productions he displays great metaphysical subtlety, which one would scarcely suppose to flow in so soft a method. Here, too, in fact, is discernible his greatest fault, for he appears to raise difficulties in order to solve them.

In the general course of his argumentation, there is an air of vivacity and glowing energy, and in his appeals, ardor, pungency and force. His mode of winding up a discourse by reiteration and amplifications of a portion of the text, or some one prominent idea, is powerfully impressive.—Evan. Preacher.

New York as it Is.

We have often been tempted to try our hand at describing scenes which meet our eyes in the city, but no scenic representation, much less any pen, can adequately give to a stranger a true idea of the variety of fortunes and feelings which mark its dense population. It is a false idea that the poor suffer vastly more in the winter than in the summer. We are satisfied of this. Fresh air is a blessing from God, and thousands die here for want of it.

We were passing down B—street the other day, and saw a child sitting on the doorstep of a hotel. He, mayhap, had known the trials of three years. He certainly had known few of their joys. The heat was intense, although the sun had left the pavement, and the little fellow was evidently longing for pure, cool air. He had a mild blue eye, and one of those faces that always wins you to stop and look at it; but all about him indicated the extreme poverty. He was a sufferer. His neck and the sides of his head were bound in a large poultice, and the hot air was sadly annoying. We stopped and looked in his face. He raised his eyes to us. A world of sorrow looked out of those blue windows.—His expression was one of perfect hopelessness—absolute despair. It was a painful sight to see a young heart so crushed; the lightsome heart of childhood, out of which life was wholly gone. As we paused, he looked up feebly, but did not smile; there was no change of expression, nor look of interest. A merry gaze was sporting in the street. His gaze wandered vacantly toward them, and then away again. The slow movement of his eyes from object to object, was inexpressibly mournful. His mother came to the door. He half turned to her, and lifted a tiny hand, as if to ask her to take him in her arms, but dropped it again slowly and sorrowfully into his lap, and fixed that unchanging gaze of sadness on her face. At length he buried his little fist in his cheek, and with his elbow on his knee, turned his eyes toward the clouds that were drifting across the narrow strip of blue above him, and then we fancied we saw a smile flitting around his lip; but as we watched, it was gone, and only that look of agony remained. An hour afterward we had forgotten him, for these changing scenes efface each others' impressions rapidly.

But a few days afterward, we were passing down B—street again, and saw three carriages standing before the door at which the boy had been sitting. The poorest of the Irish poor find means to have carriages at their funerals.

Our little sufferer was doubtless dead. The broken heart had sprung to life again. How miserable life has become when death is an actual relief! and yet thousands in our city long for such a relief; worn old men as well as sad-eyed boys.—Journal of Commerce.

The Influence of Family Prayer.

That most excellent man, the late Dr. Hyde of Lee, wrote as follows to one of his sons, on the subject of filial subordination, and the influence of family prayer in promoting it:—

"It was my study to impress on the minds of my children a spirit of subordination, and to be known as the head of the family. I never kept a rod in the house yet I would have my children obey me. I presume you have no recollection of my ever correcting you, but you were taught to mind me early, before you had numbered twenty years. In guiding my children, I was greatly aided by the daily return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well regulated family."

Christian Secretary.

HARTFORD, FRIDAY, JULY 7, 1848.

Southern Opinion of the Covington Case.

The editor of the New Orleans South Western Baptist Chronicle, a very fair and well conducted paper by the way, has an editorial article of two columns in his paper of the 24th ult., on the Covington affair, and the famous Statement of the Kentucky Committee, in which he goes into an examination of the causes that led the committee to adopt the course they did in relation to this matter. We subjoin a few extracts from his conclusions, to show the opinions of a candid native Southerner, on this affair.

"Viewing the transaction in the most favorable light, however; admitting all that has been charged against the Ohio Trustees, we are obliged, after a careful examination of the case, to acknowledge, that, in our estimation, the late amendment of the charter of the Institute is a measure of doubtful utility, if not of questionable justice. The Kentucky Trustees have, no doubt with the best intentions, and under the conviction of duty, rendered themselves amenable to the charge of having not only exceeded their authority, but of having deprived others, equally entitled with themselves, of the same rights for which they, in their own case, so earnestly contended. If the Institution was about to be wrested from the South, it was proper, when all other means had failed, to apply to the Legislature for such an amendment of the charter as would protect and preserve the rights of the South. More than this, the Kentucky Trustees should not have attempted. The equality of the South and the North, in the management of the Seminary, should, at all hazards, have been preserved; but neither party ought to have been entirely excluded. If it was wrong in the Ohio Trustees to secure the control of the Institution to the North, it was equally wrong for those of Kentucky to appropriate it exclusively to the South. For this reason, we think the action of the Kentucky Legislature more exclusive than the exigency of the occasion required.

"Removed at a distance from the seat of the controversy, Baptists of the South-west will not be biased in their decision on the merit of this case; as those who possibly be, who have been more directly affected by the constant agitation of the questions relating to the Western Bap. Theol. Institute. The Trustees of Ohio, on the one hand, and those of Kentucky on the other, may, in a hasty moment, have been tempted to do what their cooler judgments would have disapproved; and, therefore, Baptists at a distance, familiar with the causes which led to the amendment of the charter, but uninfluenced by the excitement of attendant circumstances, while they will certainly condemn the overbearing and illiberal conduct of the Trustees of Ohio, may also decide that the action of those of Kentucky was not only hasty, but more violent than either the justice of their cause or the necessity of the occasion required. Such, we believe, is the honest conviction of many in the South-west.

"The Kentucky Trustees say that their object in procuring the amendment of the charter, was, 'to prevent the perversion of the Institution from its original design, and to preserve it on its original basis, where Baptists, South and North, met as equal brethren.' Doubtless it was. But the original design was, 'a great central Institution for the Baptist denomination in the Valley of the Mississippi.' The late amendment of the charter, though it does not verbally, does nevertheless virtually and effectually, exclude Baptists residing in Ohio, and in the states north of Kentucky, from the benefits of the Institution. The entire Northwest is in fact cut off; for it will never send students to a Seminary, by the Trustees of which they believe they have been unjustly deprived of their property. The patronage of the Institution must, therefore, proceed from Kentucky alone; or, at farthest, from the Southern and Southwestern States.

"Time was, when we hoped that the dissensions which had arisen in the Seminary at Covington, would be allayed; and Baptists throughout the Valley of the Mississippi cordially unite in its support. Time was, when we hoped that the difficulties between the Trustees would be accommodated, either by the public disavowal on the part of Dr. Patterson, of any hostility to the South, or by his resignation of the Presidency. Neither event occurred; and it was soon evident that the usefulness and influence of the Covington Institution was rapidly declining. We believe now, that its former reputation will never be recovered; and that it will never be extensively, or even respectfully, patronized by the North or the South.

"We are fully convinced that, whatever may be the value of the property of the Institution in Covington, that town is not the proper location for a Theological Seminary for Southern and Southwestern students. It has local disadvantages which can never be compensated. Covington is situated too near Cincinnati. The slavery question will be constantly agitated; and students for the ministry, especially, should be far removed from the influence and excitement of these heated discussions. They would hear infinitely more in Covington on this subject, than they would in the very heart of New England. The South will hereafter hesitate to send its rising ministry to Covington. It wants a Seminary more peculiarly its own,—one situated truly in the South, and far removed from the influence and noisy interference of fanatical abolitionists. If it were possible, it would certainly seem advisable for the Kentucky Trustees to make a compromise with those of Ohio; sell the property of the Institute at Covington; divide the proceeds, and immediately commence an effort to establish a new Seminary at some point farther South. In such a project the South and South-west would cordially unite; and the southern share of the proceeds of the sale of the Seminary at Covington would be a partial endowment for the new Institution."

Political Parties.

Don't be frightened, kind reader, for we are not about to host either the flag of Cass and Butler, Taylor and Fillmore; Van Buren and Dodge; Hale and King; Gerrit Smith, or any other candidate for the Presidency; but we merely want to let our readers know, to the best of our ability, the condition of party politics at the present time.

There are no less than five presidential candidates in the field at present, and another convention is to be held at Buffalo, on the ninth of August for the purpose of bringing out a "free soil

and free labor" candidate. Who he will be, is not yet known, but we have heard the name of Mr. Van Buren mentioned as the most likely to be successful. A convention was held at Worcester, Mass., last week, at which some three thousand persons were present, from all the political parties of the present day. The liberty men, according to the Boston papers were the most numerous; next the anti-Taylor whigs; the anti-Cass democrats bringing up the rear. The usual number of speeches were made; resolutions adopted, and the convention agreed to send delegates to the Buffalo convention, from which it would appear that the candidate of that convention is to be adopted by the anti-Taylor and anti-Cass men of Massachusetts; it remains to be seen whether other States will follow in the wake. The "free soil and free labor" party originated in Ohio, and is based upon anti-slavery principles. The Barnburners, of New York, oppose the further extension of slave territory, and should this prove satisfactory to the Ohio and Massachusetts parties, they will probably coalesce and rally under one banner. The convention at Worcester was diversified in its character, it being composed of the most ultra-minded, no government men, of the Garrison school, liberty men; whigs and democrats. There were some indications of "fraternity" in this heterogeneous mass. Mr. Leavitt, (of the Emancipator, we suppose) said, according to the report; "Give us any man who will govern the country, and not for slavery." If he represented, in this remark, the feelings of the Liberty party, then it is not improbable that J. P. Hale's name will be dropped, and the Buffalo nominee adopted by the Liberty men.

There is so much disorder and confusion in political parties, it is impossible to tell at present, how many candidates there will be in the field next fall. The slavery question which seems to lie at the bottom of all this disorder, is being thoroughly discussed in Congress. Mr. Calhoun and some of his Southern coadjutors take ultra pro-slavery ground on the territorial question, contending that Congress has no Constitutional right to legislate, so far as slavery is concerned, on the subject. On the other side, some of the Northern members contend that the Constitution provides for legislative action, on this, as well as other points, and advocate the principles of the Wilmot Proviso, in admitting territory. The debate under the Oregon bill has been carried forward with much warmth on both sides, reports of which being printed in the political papers brings the subject before the whole country; and at no former period has the merits of this question been so freely discussed by the people, as at present.

At the latest dates from Washington a compromise was talked of, extending the line of the Missouri compromise to the Pacific. Should this be effected, it may in a great measure, satisfy the two leading parties, and prevent many from forsaking them who would otherwise be apt to unite with some new party. It would also effectually destroy Mr. Calhoun's ultra theory that Congress has no power to legislate on the subject of slavery in any of the territories. Just at present there is an extraordinary excitement on the slavery question; but we believe it will all come out right in the end, although the institution of slavery should fall in the contest.

Bible History of Revivals.

No. XIX.—CONCLUSION.

In concluding these sketches, which have been extended much beyond the original design, the writer regrets that he has been prevented from bestowing that care on them which the subjects certainly deserve, by a protracted illness, that has extended through nearly the whole period during which they have been preparing, and which for about half that time has rendered him unable to attend to his customary duties; and for the other half has imposed additional care, by an attempt to discharge those duties when really unable to do so. These sacred narratives have been studied with a benefit and pleasure never before derived from them, and an increased conviction of the importance of the Bible,—of the Bible history of everything to which that history relates. If these hasty and imperfect articles shall be the means of inducing a deeper interest in those events, a greater confidence in the divine pattern, a more constant reference to the word of truth, as the only safe directory in sacred things, and especially an increased desire for the world's conversion, and an increased faithfulness in labors for its accomplishment, their object will be most fully gained. Some of the prominent features of these events,—some of the general principles involved, form safe guides for us in all similar cases; directing what to do, and what to avoid.

1. It is first of all, evident, that religious revivals—times of general religious interest, when the people come seriously to consider their moral character, their relations to the law of God, their guilt in its violation, and His justice, both in His claims upon them and his punishment of their sins, when their conduct consequent on this,—that revivals, or the penitence of such feelings and sentiments, connected with the penitence and regeneration of many, are events frequent in the Bible history of the church. It is not frequent compared with the long period of time over which their history extends, yet they are many, and distinctly marked, both in their individual character and their influence on the community where they took place.

2. Though frequent, they were not common, that is, these events were not the common tenure of religious affairs, but took place occasionally. As the events themselves were not common, so the feelings and conduct of those affected by them were not common; and though such conduct and feelings must have seemed strange enough to those uninterested, yet it is to be regarded as strictly correct, under the circumstances, when measured by the most rigid standard of religious propriety. Such were the frequent and protracted meetings held by John the Baptist, and Jesus, in the open air, by the sea-shore, in the fields, or on mountains, during a main storm, as in the days of Ezra; or, all night long, by Paul at Troas.

To be sure, these instances are no authority for us to do similarly, except under similar circumstances; but they prove that no conventional forms or rules, created by critical or fastidious taste, can form a standard for religious propriety.

3. It must be very evident that the grand object aimed at, by those whose labors promoted these revivals, was not so much immediate effect, as permanent effect. Not so much a temporary alarm in view of transgression, as a clear understanding, and a deep, strong, abiding conviction of the truth. They aimed to make men act consistently for life,

and not for the present, merely; to have them begin immediately, it is true, but to begin in such a way as, if possible, to secure continuance in well doing. For it is not a matter of indifference how men begin to do right, even.

4. In order to accomplish this object, a large portion of their endeavors were devoted to instructing the people. They knew that men cannot act consistently, or to any purpose, without knowledge, and least of all, in religious concerns. The excitement of their feelings and alarm of their fears, however natural or needful these may be in one aware of his sins, did not seem to them to be a primary object at which to aim; but sought such excitement only as was inevitably consequent on an enlightened conscience, and sought it only by these means. A large part of the instruction given, consisted in reading and explaining the Scriptures.

5. The ultimate object to be accomplished in all this, was the glory of God, and the salvation of men; this was to be secured by the obedience of men to the commandments of God,—"through repentance towards God, and faith in our Lord Jesus Christ."

This object was no party, no partial one; no temporary, no sectional one,—not the elevation or prominence of the men or the means concerned; not the temporary superiority or prosperity of any individual, society, or community, but the honor of God, and the best interests of men.

6. The motives used to induce men to be reconciled to God, were such as *divine truth itself furnished*. No strange or partial motives, seized on for the occasion, because the time or place or person might give it peculiar pertinence or power, was ever used. Arguments and illustrations drawn from the occasion were often presented; but motives from another source. Nor yet did they ever distort those motives which were legitimate, or torture them into unlawful forms and bearings, for the sake of compelling an otherwise unwilling obedience to the truth; as if compliance, forced by half-deceptive means, could be obedience; or, as if human ingenuity could construct more powerful inducements to a holy life than God had already given.

7. The manner in which moral evil was treated, has been noticed, and is apparent. As to severity, though it was in a few cases resorted to, yet it seems that no word or act of severity was ever indulged in, that could have been avoided consistently with a faithful performance of duty. The Saviour, though he did not transcend this rule, yet claimed prerogatives that would be presumption in his disciples to assume, and that his apostles never did assume.

They all spoke of the evils they encountered with a manly boldness, with a Christian faithfulness that prevented the possibility of their being misunderstood, either in the sentiments they cherished, or the words they spoke. And yet they spoke as if a sense of stern duty and a love for those they addressed, compelled them to say all that was unpleasant to those who heard. Especially did these ministers of salvation *never speak evil of each other*, though they often differed in their habits of thinking, speaking and acting. Denunciation and invective was no part of the message they bore from Him who is *love*, and who *so loved the world*, even when in its sins, as to provide for its redemption.

8. It was frequently the case that after the immediate interest attending a revival, had passed away, there would be some who would relapse into their former habits, showing that their reformation was not genuine. And this too, without attaching any fault to the means used for their conversion, or the individuals engaged in using those means.

9. It is a fact that cannot well be doubted, that the Christian church had its origin in revivals; and from the beginning, through the Bible history of the church, and even until now, it has increased so far as true godliness is concerned, chiefly by revivals. The same remark may be made, with some modification, of genuine piety, of the spirituality of religion in the Jewish church.

Every one knows this to be true in the increase of the church, in its piety membership, within the present century, both in civilized countries and in heathen lands. These facts must be acknowledged, whatever may be the views some people, with skeptical or philosophical coolness, entertain of revivals. And from the nature of the gospel and its application to the moral constitution of mankind, it is to be presumed that Christianity will continue to progress by revivals, each succeeding one being a new step in its march of conquest, until a nation shall be born in a day, when, by such mighty strides of triumph, it shall soon complete its work, and give the kingdoms of this world to the Messiah.

10. It scarcely need be said, that in all the revivals noted in the New Testament, the preaching conformed to one theme, "Christ and the Resurrection." Jesus as the true Messiah, as the only Saviour, and redemption through his blood; these were the great thoughts around which clustered the preaching of the apostles. That was the gospel which they preached to men; and "faith in Him" was the only means by which that redemption could become available to men.

And this gospel, when urged with a simple faithfulness, and a fervent zeal, with the solemn earnestness of those who felt a deep conviction of its fearful importance, would be sure to have all the interest it needed to secure the attention of those to whom it was addressed, without any of the trickery of arts by those who proclaimed it, to give it additional attraction. The gospel furnishes both its own motives and sources of interest, and all it needs of either.

11. No particular men were needed or called for, nor were any particular measures resorted to, during those occasions of religious awakening. Those who had a message to deliver, sought the first opportunity to discharge their trust; and they did it like honest, earnest men, anxious to declare the great truths that filled their own souls.

12. The religious efficacy of these revivals depended on the agency of the Holy Ghost. It was not the truth alone, not the simple, earnest, honest zeal, the eloquence, the pathos, of those who pleaded, that effected the object, though all these had their influence; but it was the Holy Ghost making all these mighty to the accomplishment of their purpose.

13. And if it be asked, what was gained to the true interests of humanity, it would be no impossible thing to show the salutary influence of these revivals on the social and civil welfare of the communities in which they occurred. But the great blessing realized by those who were the subjects of them, was the salvation of their souls.

14. What has already been said, may here be repeated, that in the general outline of those events—the anxiety felt, the motives used, the objects sought, the means applied,—we have them for our example; but in many of the details, the peculiarities of those transactions, they are not examples for us, since the difference in individual condition and of the circumstances affecting them, do not allow of so strict an imitation. We can by no means claim that it is expedient or right for us to do everything that is justifiable in others.

Etc.

Recognition at Stamford, Ct.

An Ecclesiastical Council convened in the Congregational meeting-house in the village of Stamford, at 11 o'clock, A. M., June 28, 1848, at the request of the Bethesda Baptist church, Stamford, to examine their order, articles of faith and covenant, with a view to their public recognition as an independent sister church.

The following delegates were present, having been appointed by their several churches:—First Baptist Mariners' church, New York, Bro. Ira R. Steward; Bethesda church, Bro. Charles J. Hopkins; Bloomingdale church, Bro. Wm. H. Spencer, Deac. Andrew Lytle, bro. Edward Chase, and Eleazer Brute; Sixteenth St. church, Bro. J. W. Taggart, Dea. Lucius Wheeler, bro. Thomas Playford, and J. B. Demarest. After a sermon from Bro. Steward, founded on Romans 12: 5, the Council organized by appointing Bro. Steward, Moderator, and Bro. J. W. Taggart, Clerk.

The Bethesda church, composed of sixty-two members, presented, by their pastor, Rev. Henry H. Rouse, their articles of faith and covenant, and various other documents for the consideration of the Council.

The First Baptist church of Stamford, by Rev. John Ellis of Norwalk, Ct., who had been appointed by said church, together with Dea. Joel Hurlbut and Oliver Ford, preferred objections to the recognition of the Bethesda church, stating in substance that they had gone out from them, not in accordance with the usages of Baptist churches.

After a patient hearing of all the facts submitted to them from both churches, the Council are of the opinion that it would have been better for the seceding brethren to have asked for letters of dismission from the First church; yet, under all the circumstances of the case, which we consider peculiar, we have unanimously decided to recognize the Bethesda church as an independent Baptist church. Accordingly, at 7:15 o'clock, P. M., a sermon was preached by bro. C. J. Hopkins, from Luke 24: 29; Wm. H. Spencer gave the hand of fellowship to the church through their pastor, Bro. H. H. Rouse; address to the church by Bro. J. W. Taggart; Bro. Ira R. Steward offered prayer, after which the Council dissolved.

Ira R. Steward, Moderator.

J. W. Taggart, Clerk.

H. H. Rouse, Pastor.

Charles A. Weed, Clerk.

By order of the Church, July 1, 1848.

Fourth of July.

The anniversary of American Independence was celebrated in this city, with the ceremonies usual on such occasions. At sunrise the bells were rung and a national salute fired. A procession was formed at ten o'clock in front of the State House, composed of the Light Guards, the several fire companies of this city, and also one from New Haven; the Mayor, Aldermen and Common Council, Temperance Societies, among which we noticed a very long procession of the Irish temperance society, in blue scarfs; citizens on horseback and in carriages. Three of the carriages were filled with revolutionary pensioners, eleven in all, whose ages ranged in the neighborhood of ninety years; one was 88; another 90, and another 93. The revolutionary veterans are rapidly disappearing from among us, three carriages were sufficient to accommodate all that were able to unite in the celebration this year, and in all probability it was the last celebration of American Independence that a majority of these will ever be able to unite in.

The procession moved through the principal streets to the sound of music, and amid the ringing of bells and the firing of guns, to the center church, where a suitable oration was pronounced by W. J. Hamersley, Esq., and other appropriate exercises performed. After the exercises at the church, the procession moved up Main street to the United States Hotel, where dinner was served. The old pensioners on alighting from their carriages formed in front of the Hotel, attended by the venerable Rev. Thomas Robbins, librarian to the Connecticut Historical Society, and several other citizens. The several companies in passing saluted them with hearty cheers.

The festivities of the day were closed by a splendid display of fire-works on the South Green in the evening.

Dr. Stow's Farewell Sermon.—We copy the following very suitable notice of the *finale* of Dr. Stow's labors as pastor of the Baldwin Place Church, from the Christian Alliance and Visitor of Friday last.—N. Y. Recorder.

"Last Sabbath, the Rev. Baron Stow, D. D., the highly respected pastor of the Baptist church in Baldwin Place, in this city, preached his farewell sermon to the people of his charge, from Rev. 7: 17—'And God shall wipe away all tears from their eyes.' That large church was filled [with a deeply interested auditory. Many tears were shed during the service, which testified to the strong attachment of the people to him, who for nearly sixteen years has been their spiritual guide. He stated that, during that period, he had performed the funeral rites of more than 700 persons connected with his congregation, and had baptized 635 individuals. Few men retire from their pastoral duties, and carry with them a higher degree of the respect and affection of their churches. We deeply regret that loss of health has rendered his resignation apparently indispensable to the preservation of his life.

IMMERSION AND SUDDEN DEATH.—The Watchman of the Valley states that a woman recently died in Manhattan, Ind., under the following remarkable circumstances. She was the mother of two children, the youngest 5 or 6 weeks old. She had an attack of fever after her birth, and in consequence would not be immersed in baptism; but she would not be dissuaded. She walked in to the water; after having been put under she assisted herself in rising, her head, at the same time, falling on her side. She did not make another effort. Persons on the bank immediately came to her assistance and carried her out. Perhaps she had uttered a word or making an intelligent motion. Two physicians were present, and labored in vain for her restoration.

The object of the Religious Herald, from which the above paragraph is taken, most obviously is to bring the doctrine of immersion into disrepute. We doubt the truth of the story—not that the editor of the Watchman of the Valley would intentionally publish a falsehood, but his paper is printed at Cincinnati, O., and the circumstance is said to have occurred in Indiana, it is possible, therefore, that the editor may have been imposed upon. It is barely possible, if the story is true, that the effect of the water may have been the cause of the lady's death. If the circumstances are as related, the pastor was injudicious in baptizing her at that time, as a delay of a few weeks could have made no material difference in regard to her religious obligations.

Admitting the story to be true, and it only proves that the ordinance was administered at an improper time—not that immersion is wrong. Millions upon millions have submitted to the rite. From the icy regions of Russia to the burning sands of the torrid zone, immersion has been practised for centuries, but this is the first instance that has ever come to our knowledge of the slightest injury ever resulting from it. The utility of cold water as a healing agent is just beginning to be understood. "Water cure" establishments are springing up in every direction, where pedit-baptists in feeble health, resort by hundreds, and submit to immersion daily, in the coldest water that flows from the rocky hills of Vermont. We have heard of frequent instances where the happiest results have followed; but never of an instance of death in consequence. We know something about this matter from experience, having been in the habit of taking a cold bath summer and winter for three years past, and have found it highly beneficial to health.

Our neighbor of the Herald, probably needs something besides the Bible to sustain his system of sprinkling; especially as his older friends in the ministry are repudiating the Abrahamic covenant as proof in favor of infant baptism; and if he can find any comfort in the story above, we hope he will enjoy it.

NORFOLK STREET BAPTIST CHURCH, N. Y.

We learn from the N. Y. Recorder, that the Rev. George Benedict has resigned the pastoral office of this church, and that the resignation has been accepted. Mr. Benedict, for nearly three years past has been a sufferer from rheumatic difficulties, and at present is reduced to great physical weakness. His church, with whom he has been a successful laborer for many years, part with him with extreme regret. The church has extended a call to the Rev. Thomas Armitage, recently a Methodist minister of approved standing, and at the time of the change of his sentiments, pastor of the Washington street Methodist Episcopal church, Albany. Mr. Armitage was ordained on the 16th ult., at the Pearl street Baptist church, Albany, an ecclesiastical council having been convened for the purpose of examining him in reference to the subject, and voted unanimously to ordain. Rev. S. Remington, of New York, preacher on the occasion.

Mr. A. has accepted the invitation from the Norfolk street church, who in consequence of the recent destruction of their house of worship by fire, occupy for the present, the Rutgers' Institute.

THE MONTVILLE CHURCH.—A gentleman, who signs himself J. R. Gay, has sent us a letter demanding an insertion of the articles of faith of the Apostolic church in Montville, on the ground that we did not fairly represent the views of that church in our remarks a few weeks since. We certainly designed to give the substance of their creed in as few words as possible, and in this we still think we succeeded. The two prominent peculiarities in their creed, if we can understand it, is, high Calvinism and no salaries to ministers, and this is just what we stated. Mr. Gay is mistaken if he supposes he has any claim upon us to publish his creed. When a book, or a creed, is published and sent out into the world, it becomes public property, and editors have an undoubted right to make just such remarks upon it as they think proper. Mr. Gay and his dozen church members have assumed the right in their pamphlet, of casting all the ridicule upon salaried ministers they could, and they should not feel vexed if they have happened to meet with a just rebuke.

FREE SCHOOLS.—The Bostonians are pushing forward their system of common school education with a most surprising degree of energy.—The "Quincy School House," a large four story building, fitted up with every possible convenience, was dedicated with appropriate services last week. This is the third that has been added to the numerous similar establishments, that already ornamented the city of Boston. The expense of the three, which together will accommodate 2000 pupils, will amount to \$200,000, to be paid for by taxation.—The spot on which the Quincy School House stands, and an area around it occupied by 15,000 inhabitants was covered with water only seven or eight years since.

Mayor Quincy, in his remarks on the occasion, said he did not hesitate to stand there and tell the tax-paying community that they had, in this manner just expended \$200,000 of their money; and he was confident the question would not be asked, Why spend so much? Why spend more for popular education in the city of Boston than is expended in the whole of Great Britain? He then went on to point out the importance of popular education. Nearly half of the four hundred boys about to enter that school were not American. Many of their parents were not fitted for the duties of a Republic; but these children, educated side by side with our own, would learn the principles of self government, and be trained to become worthy citizens of this great country. Each of these children would form a center of widening influence, whose circumference might yet embrace millions of minds, and extend through unnumbered centuries. How important, then, that each child should be educated to understand his rights, and the principles and habits of self-government. His policy would ever be, to enquire, not how much would do for educational purposes; but how much would do for educational and economically expended? And he believed the general voice of Boston citizens would continue to sustain this policy.

NOBLE SENTIMENT.—The new Archbishop of Canterbury, on being introduced at the recent meeting of the British and Foreign Bible Society, by its venerable President, Lord Bexley, says a correspondent of the Evangelist, very gracefully rebuked the noisy applause with which he was greeted, by stating as his opinion, that the cause of the Bible could confer honor on any man, but could receive honor from no man.

CONSCIENCE AND CLERUM.—The Rev. Dr. Bushnell was appointed by the General Association of Connecticut, which met in this city on the 20th ult., to preach the *Conscience ad Clerum* at New Haven in August next. Subject.—The Divinity of Christ. The committee appointed to select the subject for the *Conscience ad Clerum* next year, reported "The relation of baptized children to the church." A very appropriate subject, and we most sincerely hope they will by that time find out the precise relation which such children bear to the church.

A resolution was adopted by the Association, stating in substance, that it is reported that some have members who are guilty of slaveholding, and that it is the duty of the churches to introduce steps of discipline in every case where the claim of property in man is set up.

THE TEN THOUSAND DOLLAR PLAN.—The subscriptions to the Ten Thousand Dollar Plan of the Am. Baptist Publication Society are coming in with such rapidity and liberality, says the Christian Chronicle of June 28, that it is probable that the subscriptions will considerably exceed \$10,000 by the first of July.

A FESTIVAL.—The ladies connected with the Rev. Mr. Hodge's church, Brooklyn, N. Y., as we learn from the Recorder, held a festival at the Lyceum, a few evenings since, for the purpose of raising the funds necessary for purchasing from slavery a young man, whose parents are exemplary members of that church. The father purchased his own freedom, and some eight years afterwards the necessary funds were raised for purchasing his wife and four children—one son still remaining in bondage. The Rev. Dr. Cox and Rev. Mr. Beecher were present at the festival, and at the invitation of Mr. Hodge delivered appropriate addresses. At the close of Dr. Cox's remarks, the audience gave assurance that if the receipts of the evening were not sufficient to secure the object, the balance should be forthcoming.

THE LEGISLATURE adjourned on Wednesday last week, after a session of eight weeks. "The city of New Haven was refused the privilege of loaning its credit to the amount of \$300,000 to the New Haven and Northampton company, for the purpose of extending the canal railroad. The petition of the Hartford and Willimantic Railroad company for an extension of its charter to the east line of the State, was granted, with the privilege of the air line company running their cars on the extension at a rate to be fixed by the commissioners of the Willimantic road. This, say the Middletown papers, will be satisfactory to Middletown.—A bill was passed providing for a revision of the Statutes, and a committee appointed to make the revision. A bill was also passed emancipating all the slaves in the State on the rising of the Legislature, and making provision for their support by their owners. The object of this bill is to prevent the slave from going on to the statute book.—Some dozen slaves, old and infirm, it is said, still remained in Connecticut under the old emancipation act. A petition for an extension of the time for expending \$500,000 on the air line railroad, was withdrawn by the Senator from that city, in consequence of an amendment being added repealing the bridge clause. The petition from Hartford for a repeal of the bridge clause, was also withdrawn; so this vexed question will probably come up again at the next session.

AN EDITOR ROBBED.—Rev. Luther Stone, editor of the Baptist paper at Chicago says: "On the evening of the 21st inst., (June) between the hours of 11 o'clock and 5 o'clock next morning, while we were asleep, a thief entered the office of the Watchman of the Prairies and robbed us of one hundred dollars, consisting of seventy-three dollars of money with a wallet, and our purse and watch. We have no expectation of recovering the property unless God in his mercy shall lead the thief to repentance before his account shall be sealed up for the last day. Whoever will return to us the property shall receive one fourth of it.—We are now aware that we had too much confidence in the security of property, and hence had slept without bolts."

As a general rule, editors may sleep safe enough "without bolts"; but in extraordinary cases like the one above, where there is a hundred dollars at stake, bolts are necessary; for it is a serious misfortune for an editor to lose so much money. We hope a few hundred of the ablest portion of the Watchman's subscribers will send in payment in advance, and add to the price of the paper the trifling sum of twenty-five cents. In this way the loss might be repaired without being felt by any one.

Hope Slater, the notorious Baltimore slave dealer, is said to have abandoned the traffic, and closed his slave market. Conscience may have had something to do in this matter, but the probability is, he finds it unnecessary to pursue the business longer, having become rich by his traffic in human flesh.

BAPTISTS IN PROVIDENCE.—A correspondent of the Christian Mirror disposes of the Baptists in Providence in these very summary terms: "There are in Providence 39 churches of various sects. It is Roger Williams' State, and the Baptists are quite numerous. They have ten churches in the city, but some of them are quite feeble. Some of them were divided at the time of the Dorset insurrection, and some of these churches are now designated as the Dorset churches." We believe there are some "feeble" Baptist churches in Providence, but these "Dorset" churches, if there be such, are novelties to us.—N. Y. Rec.

The Rev. L. M. Allen, again requests that letters should not be directed to him as General Agent of the American and Foreign Bible Society. Rev. James R. Stone, of this city, assumes the duties of that office the present week, to whom all such letters should be directed.

CORRECTION.—In our notice of the Stonington Union Association a slight mistake occurred in naming the churches in whose communion it was supposed by a former Association there were slaveholding members. We said "The pastor of the Second Baptist church, Groton, stated that the church had members residing at Key West, &c." It should have read, the former pastor of the Third Baptist church, &c.

Rev. J. B. Guild, requests correspondents to address him at Plainfield, Conn.

The above notice has been accidentally delayed several weeks, bro. Guild having assumed the pastorate of that church some two months since.

Increasing Regard for

We never belonged to that believe the world grows worse on the contrary, we suppose better by degrees. The Christian calculated to make the world better advances in its purity. A that morality is increasing may that Rail Road companies are practice of running their cars within the past year we have of recording several instances the following from the Syracuse be seen that another important measure.

"We are at length to have far as the passage of the cars chief annoyance to devout passengers is due we know not. Postmaster General has had the matter as any individual, a progressive discontinuance of by his order, as we suppose we have heard given for the day train from Albany to Buffalo, to show the necessity of the necessity of carrying the passengers, and the severe promptly discontinued their travel the religious community we there is no reason to suppose least sacrifice to do it. It has that Sunday trains did not pay if they were profitable, a single to do the week's work one that since the rail road, from the nationalizes the travel. We the stockholders on the advantage experience in pursuing a course religious people."

Our paper maker sent us in week of an inferior quality to used. We were obliged to use have returned the balance of the ance that a better article shall son for the next number.

New Publications

LETTERS FROM ITALY, by J. York: Baker & Scribner.

A new and revised edition of from Italy has just been published by Baker & Scribner. M. through Italy in 1843, and in of his Letters to the public, he concluded to let the opinions the time stand unaltered, notwithstanding have shown that his misstatements. The Letters are written with a simplicity which characterizes them, and from the fact that they were influence of first impressions of newness and freedom which is peculiar, they bring the manners and &c., of Italy before the reader's eyes. In fact, we know of who has succeeded so well in Mr. Headley.

"The Alps and the Rhine," of as by the same author, is added which the Alpine portion of scenery along the Rhine is painted. Sold by H. Hunt, Asylum.

THE PLANETARY AND STELLAR

M. A. Mitchell, Esq., Director of Observatory, has given to the of his popular series of Lectures and Stellar Worlds, embracing great discoveries and theories. Mr. Mitchell, who is a pe science under consideration, was the great Western Observatory it is to his untiring perseverance is indebted for the existence of science of which she has so proud.

One of the chief objects of tures before us, is to give a structure of the universe, so far mind of man; a subject with be perfectly familiar; and in a al power he possesses of commu he has also the good sense to readily understood by the ordi gives additional interest to the cases, astronomers, like medic habit of using technical terms, of the public are but little acqu The book, from its convenience the sterling value of its contents to the use of schools, where, as the science of astronomy, we he verally adopted. For sale by

THE THISTLE BLOW.

An interesting story, adapted bath Schools, by Mrs. M. H. M.

TREASURES OF MEMORY.

A valuable little volume of ing ten or a dozen interesting

Poetry.

Responsibility.

BY MRS. L. H. SPOONER.

Deep, solemn thought swept o'er me, as I mused
At twilight hour.

Methought, a mourner said,
"I bring a broken spirit. Make it whole,
With the sweet balsam of song."

And then I felt
How sharpest thorns of sorrow strongly move
The sympathetic chords of melody,
As the rough-coated cactus bursteth forth
In unexpected glory. But this power
To soothe had failed,—for I had bid too oft
The talent in the earth, shunning the Muse
That from life's earliest morn had wooed my ear
With patient love.

And fearful the account
With Him who gave us this mysterious mind,
When He shall judge us for the squandered use
Of its immortal essence.

We too much
Do the world's bidding, sowing to the wind,
And reaping but the whirlwind; chaining down
High aspiration to the fickle taste
And fashion of the hour. We yield to sloth,
Or spend in aimless toils, the golden hours
That ne'er return again.

Say, is it meet
That Science, "teacher of the means," be ranked
Above Divine Philosophy,—that scans
The ultimate and eternal end?
Is the rough way-side better than the home;
The voyage than the haven? sounding names
And boastful technicalities of things
That perish in the using, than the faith
Which hath the crown of immortality?

Ah, when we turn us from the hollow toil
That Heaven appointed, and perchance, attain
Some hoarded goal, is there no rust-spot there?
We give our lives for that which is not bread,
Gains, whose prime value is the wonderment,
And envy of the throng; a fame, that tempts
The slender shaft: honor, whose name is care;
Houses and lands, upon whose changeable face
A stranger stamps his impress—ere we die.
Alas! for these we leave our God behind,
The breath so soon to leave us, which our God
Breathed into clay, that it might speak for Him—
Ere it went down to silence—holy thoughts
That link us to the angels, who spread
O'er couch and hearth-stone their untrailing wing
To cleanse the dust of folly from our souls,
And lure them heavenward.

Father! give us strength,
Ere at thy bar we stand,—with earnest care
To rear and reap the seed that Thou hast sown
Within us, that at the Great Harvest Day,
We shrink not, with the faithless, from thy wrath.

From the Missionary.

The First Fruits are the Lord's.

Young and happy while thou art,
Not a furrow on thy brow,
Not a sorrow in thy heart,
Seek the Lord, thy Saviour, now!
In its freshness, bring the flower,
While the dew upon it lies;
In the cool and cloudless hour
Of the morning sacrifice.

Life will have its evil years,
When its skies are overcast;
All the present thronged with fears,
And with vain regrets, the past;
Let him tremble, who, his heart,
In an hour like this, would bring,
Lest Jehovah say—"Depart;
'Tis a worm and worthless thing!"

But the first fruits of the year
Have been chosen by the Lord;
And the first fruits of the heart
On His altar should be poured;
Thus, the blessing from above
On life's harvest shall be given;
Sown in tears, perhaps, on earth—
Reaped with joyfulness in heaven.

Religious & Moral.

Decline of Slavery.

An address was lately delivered by John McClung, Esq., of Kentucky, on the past history and present prospects of slavery in this country, which contains some highly interesting and encouraging facts and calculations. His object is to show, that by a law of Providence, slavery contains the elements of its own destruction, and that it must necessarily recede and decline before the advance of industry and civilization.—Some of the calculations we have extracted from the address, which will be read with interest by those who desire the end of this barbarous and un-Christian system.

Slavery, toward the close of the last century, was abolished in the New England States, in New York, Pennsylvania and New Jersey, and all of those are now free States. The first census taken by the United States was in the year 1790. Long before then the movement had commenced in the New England States, and the returns only disclose to us its last stages; but the fragments exhibited are interesting, from the regularity of decrease which they exhibit. In 1790, Massachusetts and Maine had become entirely free, while New Hampshire contained only 158, and Vermont 17. For all practical purposes, the four most Northern and Eastern States may be regarded as free. In them the revolution had become complete. But in the States south of them, the institution of slavery, although declining, was not yet extinct. Rhode Island still held 962; Connecticut 2,729; New York, 21,324; New Jersey, 11,428; Pennsylvania, 3,737. From 1790 downward, the following table will correctly exhibit the decline of slavery at each succeeding census:

	1790.	1800.	1810.
Rhode Island,	962	381	103
Connecticut,	2,750	951	310
Pennsylvania,	3,725	1,706	795
New York,	21,324	20,343	15,017
New Jersey,	11,428	11,422	15,851
	1820.	1830.	1840.
Rhode Island,	48	17	5

Connecticut,	97	25	17
Pennsylvania,	211	103	64
New York,	10,088	75	4
New Jersey,	7,647	1,254	674

The institution was always sickly in Massachusetts and Maine, New Hampshire and Vermont. And when the breath of public opinion breathed upon it throughout the world, it withered at once in the far North, and died without a struggle. A feeble resistance was made in the Southern tier of the New England States—Connecticut and Rhode Island—and a somewhat obstinate stand was made in New York and New Jersey, but all in vain. It slowly receded south of Mason and Dixon's line, and entrenched itself in Delaware, Maryland and Virginia, where a southern sun, and the manners of the people, promised it a long abiding place. If there be any truth or reality in the principles which we have advanced, slavery ought to decline in Delaware first, then in Maryland, then in Columbia, afterward in Virginia, and last of all in North Carolina, upon the eastern frontier; while upon the west, it should decay more rapidly in Missouri than Kentucky; and Kentucky should precede Tennessee in its tendency to emancipation.

Whether the result is an accident, or whether it proceeds from a deep-seated, all-pervading and permanent cause, we shall not stop to enquire; but certainly the returns of the census since 1790 exhibit a relative decline of slavery in the frontier States, bearing a singular conformity, in point of time, to their geographical exposure to a Northern influence. In all the States we have mentioned, except Tennessee, a great change in this institution is distinctly perceptible, and is stronger or weaker, earlier or later, in remarkable accordance with the latitude of the State and its general exposure to a revolutionary movement, beginning in the distant northeast and slowly extending southward and westward. A careful examination of the returns also discloses that this great movement passes through two distinct stages, and that the first stage invariably precedes and is as invariably followed by the last. When slavery is strong and vigorous in a State, when the withering blight from the north has not yet affected it, the black race almost invariably increases more rapidly than the white. The first symptom of decline is only comparative. This natural, or at least this original order of things is reversed, and the white population begins to gain upon the negroes. This continues for a greater or less period, according to circumstances, generally about twenty years, when the last stage is ushered in, and the slave race begins to decrease in number.

The ratio of decrease is generally accelerated from year to year, until time or a Legislative act of emancipation shall finally close the drama. As early as 1790, Delaware had already passed through the first stage of relative decline, and was entering upon the last stage of positive decline. The following table correctly represents the decline of slavery in that State since 1790:

	1790	1800	1810
No. slaves,	8,887	6,153	4,177
	1820	1830	1840
	4,509	3,292	2,605

Maryland comes next in geographical order, and she is twenty years behind Delaware, and twenty years ahead of Virginia, in the great movement which we are endeavoring to illustrate. Maryland enters upon the first stage of relative decline in 1800, and in 1820 she enters upon the second and last stage of positive decline; while Virginia enters upon the first stage in 1820, and upon the last in 1840. It is certainly somewhat remarkable that the same interval should separate these two States, both in the first and last stages of decline, and it tends to prove a regularity too marked to be attributed to accident.—Here is a view of the relative strength of the whites and negroes in Maryland since 1790:—

	1790	1800	1810
Slaves,	103,038	105,636	111,502
Whites,	208,649	216,326	235,117
	1820	1830	1840
Slaves,	107,398	102,294	89,737
Whites,	260,222	291,108	318,204

From these tables it appears that in 1800 the whites had increased upon the slaves one and one tenth per cent.; that this ratio, in 1810, had increased to three and one fifth per cent.; in 1820 to thirteen per cent., accompanied with a positive decline of slaves; in 1830 to fifteen and one tenth per cent., with a continued and slightly accelerated decline of slaves; and in 1840 to twenty and one half per cent., with a rapidly accelerated decline of slaves.

The District of Columbia comes next in geographical order, and illustrates the unbroken regularity of the movement with striking force. We find that the District entered the first stage of twenty years earlier than Maryland, and entered upon the last stage ten years earlier than Virginia. The following table represents the condition of slavery in the District from 1800 to 1840:—

	1800	1810	1820
Whites,	10,066	16,079	22,614
Slaves,	3,244	5,395	6,377
	1830	1840	
Whites,	27,563	30,657	
Slaves,	6,119	4,694	

We see here that as late as 1810, slavery was vigorous and untouched by the blight which had fallen sharply upon Delaware, and had been sensibly felt in Maryland; for since 1800 the slaves in the District had increased upon the whites nearly seven per cent. But in 1820 the tables were decidedly turned, and the whites increased twenty-two per cent. upon the slaves; in 1830 they had increased twenty-four

and three-tenths upon the slaves, accompanied by a positive decline of the slaves of two and a half per cent., which was accelerated, in 1840, to a positive decline of twenty-two and two-tenths per cent.

As Connecticut had followed Massachusetts, as New York had followed Connecticut, as Delaware had followed New York, as Maryland had followed Delaware, so Virginia followed Maryland. In 1820, for the first time, her white race began to increase upon her slaves; in 1830 the ratio of increase was largely accelerated, and in 1840 Virginia had entered the last stage of positive decline, her slaves having decreased in number nearly 21,000, while her white population had increased more than 45,000. The following tables correctly represent the relative growth and decline of her population since 1790:—

	1790	1800	1810
Whites,	442,115	514,280	551,534
Slaves,	293,427	345,796	392,518
	1820	1830	1840
Whites,	603,337	694,300	740,968
Slaves,	425,153	460,757	448,987

North Carolina, Kentucky and Missouri may next be considered together, as they each have entered only upon the first stage of comparative decline, and all of them are twenty years later than Virginia in entering upon that stage. Until 1830, slavery manifested no symptom of decline in either of the three last named States. In all of them up to that time, the slave race had decidedly increased upon the whites, and no change was indicated in either until the census of 1840. It then appeared, that as Maryland was twenty years behind Delaware, so the last three named States were twenty years behind Virginia, in entering upon the first stage of comparative decline. But this equality in point of time is by no means accompanied with an equality in the degree of intensity with which they have followed in the wake of the States north of them.

If the regularity which we have thus far seen exhibited, in the progress from north to south, (when no local causes control it,) should be permanent in its character, arising from a deep-seated and permanent cause, we would naturally suppose that Missouri would be foremost—if not in time, at least in intensity—that Kentucky would be next, and that North Carolina would be last. Whether it is merely accidental or otherwise, certainly the census returns of 1840 display a vast difference in the strength of the inclination to freedom exhibited by the three States. North Carolina changes her course slowly and lazily, as a vessel almost becalmed would yield to the gentlest breath of a rising breeze. Kentucky tacked with rather more decision and rapidly, but seemed still only half resolved upon her future course, and her step is slow and wavering. Missouri, on the contrary, turns with sudden violence and rushes along her new path with the impetuous speed of the dark and troubled stream from which she derives her name. In North Carolina, between 1830 and 1840, the whites had increased upon the blacks about two per cent., in Kentucky three and a half per cent., in Missouri fifty per cent. But this difference, great as it is, does not fully express the relative vehemence with which the change was made. At the census of 1830, in North Carolina, the slaves had increased upon the whites 7 per cent., in Kentucky 14 per cent., in Missouri 41 per cent. The relative violence of the change may, therefore be somewhat loosely indicated by the figures 9, 14, 9 and 41.

No doubt, great allowance should be made for the rapid growth of Missouri, and the nearly stationary condition of North Carolina; but after all due weight is given to this circumstance, the difference is very remarkable. The following tables are copied from the census returns:—

	1790	1800	1810
N. C.—Whites,	288,204	337,764	376,410
Slaves,	100,572	133,296	168,824
	1820	1830	1840
Whites,	419,200	472,843	484,879
Slaves,	205,017	245,061	245,817
Ky.—Whites,	61,133	179,871	324,237
Slaves,	11,830	40,343	80,561
	1820	1830	1840
Whites,	434,826	517,787	590,253
Slaves,	126,732	165,213	182,253
	1810	1820	1830
Missouri—Whites,	17,227	56,017	114,795
Slaves,	3,011	10,222	25,091
	1840		
Whites,	323,880		
Slaves,	58,248		

Now, upon an examination of the returns of Arkansas, lying immediately south of Missouri, of Tennessee lying south of Kentucky, and of South Carolina, which is protected on her northern frontier by the Old North State, we find them entirely unaffected by the great changes which have occurred north of them. In all of these States the slave race is still increasing more rapidly than the white, and has done so far back as we have any account of their population. So slight, partial and temporary are the exceptions to a broad general rule, that in all States south of Kentucky and North Carolina the slave race has always and does yet increase more rapidly than the whites, that it may with confidence be regarded as a fixed and general law. Out of thirty-one enumerations of population in these States, there are three which show a slight increase of the whites over the blacks, and twenty-eight which show the reverse in marked and striking characters. These three exceptions were local and temporary, and cannot shake the general rule, which rests upon causes well understood, and which have often been elucidated.

BRIEF ARGUMENT FOR COLPORTAGE.—The Philadelphia Commercial List states, that of the 10,500,000 now inhabiting the

Mississippi valley, little more than 500,000 live in towns, leaving 10,000,000 employed in making farms out of the wilds, and producing human food and materials for manufactures.

However accurate the above estimate, will our readers work out the problem as to the methods of conveying the Gospel to these millions of souls, scattered over an almost illimitable territory, and see what place in their calculation is to be given to an itinerant system, that combines the two most powerful agencies for the elevation of man—personal example and instruction, and the Christian press.

The Lord sent it, if the Devil brought it.

There resided in my neighborhood a poor widow, whose means of support were exceedingly limited. Between nursing herself for rheumatism, and spinning and knitting, most of her lonely time was passed. I am ashamed to say, that on one or two occasions I joined some wild young chaps in playing off tricks upon her, such as making unusual noises about the house at night, smoking her almost to death by putting a board over the top of her low mud-built chimney, and such like doings, that we thought rare sport, but for which we deserved a little wholesome chastisement, if there had been any one authorized to administer it.

One night, soon after dark, it happened that I was returning home in company with a merry fellow about my own age, and had to go by old Granny Bender's cottage. I had been in the town, and was bringing home a couple of Baker's loaves, of which some of our folks were as fond as city people are of getting now and then a good taste of country "home made."

"Tom," said I, as the old woman's cottage came in sight at a turn of the road, "suppose we have a little fun with Granny Bender?"

"Agreed," was Tom's answer, for he was always ready for sport. We had not fully decided upon what we would do, when we came up to the cottage, and paused to settle our mode of annoyance. The only light within was the dim flickering of a few small sticks burning on the hearth. As we stood near the window, listening to what was going on inside, we found that Granny was praying, and a little to our surprise, asking for food.

"As she expects to get food from heaven," said I, irreverently, "I suppose she will have to be accommodated."

And turning from the window, I clambered up noiselessly to the top of her chimney—a feat of no great difficulty—and tumbled my two loaves down.

When I reached the window again, in order to see what effect this mode of supply would have upon Granny Bender, I found the good old creature on her knees, piously thanking God for having answered her prayer.

"That's cool," said I to Tom, "now isn't it?"

"I rather think it is," replied Tom. "And is the old woman really such a fool as to think that the Lord answered her prayer, and sent her well baked loaves of bread down the chimney?"

"No doubt of it."

"It won't do to let her labor under this mistake! no, never in the world," said I. "Hallo, Granny!" and I threw open the window, and pushed my laughing face into the room.

She had risen from her knees, and was about putting a piece of bread into her mouth.

"Now, Granny Bender!" said I, "it isn't possible that you believed that bread came from heaven? Why you old sinner, you, I threw it down the chimney."

By this time the old woman's countenance was turned fully towards me, and by the dim light of the feeble fire, I could see that there were tears of thankfulness upon her faded and withered face. The expression of that face did not in the least change, though there was a deep rebuke in the tones of her voice, as well as in the words she uttered, as she said:—

"The Lord sent it, if the devil brought it!"

You may be sure that I vanished instantly, while Tom clapped his hands and shouted, "Good! good! Too good! oh dear! but the old lady was too much for you that time! with sundry other expressions of like tenor."

I tried to laugh with him as he went home, and did laugh, perhaps, as loud as he did, but somehow or other, the laugh didn't appear to do me any good.

After that I let Granny Bender alone.—*Philad. Saturday Courier.*

Death of Cromwell.

In the intervals of his suffering, he spoke incessantly of the goodness of God; and forgetting himself in his anxiety for the church, prayed: "Lord, though I am a miserable wretched creature, I am covenant with Thee through grace. And I may—I will come to Thee for Thy people. Thou hast made me, though unworthy, a mean instrument to do them good and Thy service; and many of them have set too high a value upon me, though others would wish and would be glad of my death; Lord, however Thou dost dispose of me, continue to go on and do good for them. Give them consistency and judgment, one heart, and mutual love; and go on to deliver them and, with the work of reformation, and make the name of Christ glorious in the world. Teach those who look too much on Thy instruments, to depend much upon Thyself. Pardon such a desire to trample upon the dust of a poor worm, for they are Thy people too. And pardon the folly of this short prayer; even for Christ's

sake. And give us a good night if it be thy pleasure. Amen."

At length the last night came that was to usher in his fortunate day.

The third of September, the anniversary of Dunbar and of Marston, came amid wind and storm. In this solemn hour for England, strong hearts were every where beseeching heaven to spare the Protector. But the King of Kings had issued his decree; and the spirit that had endured and toiled so long, was already gathering its pinions for eternity. "It is a fearful thing to fall into the hands of the living God," broke thence from his pallid lips, and then he fell, in solemn faith in the covenant of grace. His breath came thick but amid the pauses of the storm, he was heard murmuring, "Truly God is good; indeed He is; He will not—!" his tongue failed him; but says an eye witness, "I apprehend it was, 'He will not leave me.'" Again and again these escaped from the ever-moving lips the half-articulate words, "God is good—God is good." Once with sudden energy he exclaimed, "I would be willing to live, to be further serviceable to God and his people; but my work is done. Yet God will be with his people." All night long he murmured thus to himself of God; showing how perfect was his trust—how strong his faith. Once, as some drink was offered him, he said, "It is not my design to drink or to sleep; but my design is to make what haste I can to God."

While this scene was passing in that solemn chamber, all was wild and terrible without. Nature seemed to sympathize with the dying patriot and hero. The wind howled and roared around the palace;—houses were unroofed; chimneys blown down, and trees that had stood for half a century in the parks, were uprooted, and strewn over the earth. The sea too was vexed: the waves smote, in ungovernable fury, the shores of England; and vessels lay stranded along the coasts of the Mediterranean. It was a night when there are,

"As they say,
Lamentings heard 't' the air; strange screams of death,
And prophesying, with accents terrible
Of dire commotion and confused events
Now hatched to the world's time."

Were feverish and did shake.

But all was calm and serene around the dying bed of Cromwell. On that more than kindly brow, peace, like a white-winged dove, sat; and that voice which had turned the tide of so many battles, now murmured only in prayer. Bonaparte, dying in the midst of just such a storm, shouted, "Tete d'armee," as his glaring eye fell once more on the heads of his mighty columns disappearing in the smoke of battle; but Cromwell took a more noble departure. The storm and uproar without brought no din of arms to his dying ear—not in the delirium of battle did his soul burst away; but, with his eye fixed steadfastly on the "eternal kingdom," and his strong heart sweetly stayed on the promise of a faithful God he moved from the shore of time, and sank from sight forever.

He died at three o'clock that day—on the very day which eight years before, saw his sword flashing over the tumultuous field of Dunbar—the same which, seven years previous, heard him shouting on the ramparts of Worcester. But this was the last and most terrible battle of all; yet he came off victorious; and triumphing over his last enemy, death, and passed into that serene world, where the sound of battle never comes, and the hatred and violence of men never disturb.—*Rev. Mr. Headley.*

A CONFESSOR BY DAVID HUME.—The following is told on unquestionable authority, in a note to the London Quarterly Review, for February, 1817. It is related in the manuscript memoirs of late Dr. Carlyle, "an eminent clergyman of the Scottish church," and friend of the historian:—

"When David and the Hon. Mr. Boyle, brother of the Earl of Glasgow, were both in London, at the period when David's mother died, Mr. Boyle hearing of it soon after went into his apartment, for they lodged in the same house, when he found him in the deepest affliction, and in a flood of tears. After the usual topics of condolence, Mr. Boyle said to him, 'My friend, you owe this uncommon grief to your having thrown off the principles of religion! For if you had not, you would have been consoled by the firm belief that the good lady, who was not only the best of mothers, but the most pious of Christians, was completely happy in the realms of the just.' To which David replied, 'Though I throw out my speculations to entertain and employ the learned and metaphysical world, yet in other things I do not think so differently from the rest of mankind as you imagine.'—*N. Y. Obs.*

CELEBRITY OF THE ROMISH CLERGY.—The question of the compulsory celibacy of the Romish priesthood, has been mooted in the Diet at Presburg, by an ecclesiastical member. M. Kossuth replied that he was rejoiced to find the subject discussed in such quarters, and that he had received innumerable letters from the clergy, complaining of the prohibition. The question is engaging the attention of the Roman Catholic priesthood in other countries; and it is said that it has been brought under the notice of the Pope himself.

LIVE FOR SOMETHING.—Thousands, breathe, move and live—pass off the stage of life, and are heard of no more. Why? They did not a battle of good in the world; none were piled by them; none could point to them as to the instruments of their redemption; not a line they wrote—not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and thus die, O man immortal!

Live for something.—Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love and mercy, on the hearts of the ten thousands you come in contact with year by year, and you will never be forgotten. No—your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars in heaven.—*D. C. Colerworthy.*

COMMUNITY.—"Ah Michael, you know everything, tell me once for all, what do they mean by Community?"

"Hold, it is very simple. I will state a case. You have fifty francs, Paul and I have nothing. You must divide between us two. Paul takes twenty-five francs and I take twenty-five francs."

"But, according to this, I have nothing left."

"Exactly so, and then you join the Community."—*Daily Ad.*

PROTECTION INSURANCE COMPANY—FIRE AND MARINE.

CAPITAL \$200,000. Office No. 8 Exchange Building, North of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening.

The following gentlemen compose the Board of Directors:

Daniel W. Clark, Wm. A. Ward, Wm. W. Ellsworth, John Warburton, Charles H. Northam, Eliza Peck, Wm. Kellogg, A. G. Hays, Lemuel Humphrey, A. G. Howe, Benjamin W. Greene, E. G. Howe, Willis T. Wall, Eliza Peck.

DANIEL W. CLARK, President.

WILLIAM CONNER, Secretary.

HARTFORD FIRE INSURANCE COMPANY.

Office North side State House Square, between U. S. Hotel and Eagle Tavern.

THIS Institution, the oldest of the kind in the State, having been established more than 20 years, is incorporated with a capital of \$150,000, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, Books, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where the company has no Agent, may apply directly to the Secretary, and their proposals will receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, James Goodwin, S. H. Huntington, Charles Bowdoin, H. Huntington, Henry Kneeney, Albert Day, Wm. T. Lee, James S. Morgan, ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

ETNA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only; Capital \$200,000, secured and invested in the most judicious manner—offer to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so located that its capital is not exposed to great losses in sweeping fires. The Office of the Company is kept in their new Building, next west of Treat's Exchange Coffee House, State Street, where constant attendance is given for the accommodation of the public.

The Directors of the Company are:—

Thomas A. Brace, Robert Bell, Samuel T. Brace, Miles A. Tuttle, James Pratt, Ezra White, Jr., Joseph Thomas, John L. Russell, Ward Thomas, Phineas Flower, Joseph Church, E. A. Bulkeley, Silas B. Hamilton, Roland Mather, Frederick Tyler, Edwin G. Ripley.

THOMAS A. BRACE, President.

S. L. Loomis, Secretary.

The Etna Company has Agents in most of the Towns in the State, with whom insurance can be effected.